

THE CHRISTIAN HERALD.

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AN ADDRESS from the COMMITTEE of the (LONDON) SUNDAY SCHOOL UNION, to the Teachers and Friends of Sunday Schools, on the Establishment and Regulation of SUNDAY SCHOOL UNIONS.

DURING the first twenty-three years of the existence of SUNDAY SCHOOLS, the Teachers pursued their benevolent employment, in detached situations, with different plans of instruction: but it was found, that zeal, thus private and retired, might be likely to languish; improvements in education could be only partially known and adopted; and intelligence which might animate wavering exertions, direct inquiring benevolence, and promote more energetic and extensive plans of instruction, could not be communicated by any existing medium. Hence arose the necessity of a Sunday School Union, by which Teachers from different schools might assemble to encourage and assist each other in their important engagements. In London, the Teachers and active supporters of Sunday Schools, of different denominations, felt the necessity of such a Society; and in 1803, they agreed to form the SUNDAY SCHOOL UNION, for promoting mutual communication, and combined exertion. The beneficial effects of this Christian union and co-operation were soon experienced, and the cause of Sunday Schools, from this era, became more successful and extensive. In 1810, Nottingham and Hampshire followed the example of the Metropolis, and formed Sunday School Unions. Many other Counties, Cities, and large Towns, soon pursued a similar plan; so that at present about forty of these societies have been organized, which have diffused the means of instruction to a great extent in many parts of Great Britain, and have been productive of innumerable benefits wherever they have been instituted. Previous to the establishment of these Unions, Sunday School Teachers resembled scattered warriors in an enemy's country. Individually they had been valiant and victorious in their separate stations; but a combination of talent, of energy, and of means, was much needed. By these societies the instructors of the young, led forward under the banner of Union, have commenced a combined, and, we trust, irresistible attack against ignorance and vice, those worst of enemies to the human race.

After these preliminary remarks, we shall make a few observations on the necessity and advantages of Sunday School Unions, to which we shall add a few hints on the formation and regulation of these institutions.

To the cursory and careless observer, it may perhaps appear, that there is little necessity for an increase of institutions for the instruction of the poor; but we are persuaded that he who investigates the situation of the indigent around him, will find that ignorance and profligacy still mark, in a striking manner, the cha-

racter of our poor ; and that there is abundant scope, and the greatest necessity for augmented exertion, and the more extended diffusion of education. Even in many situations where common instruction may be easily attained, the necessity of Sunday Schools for the RELIGIOUS instruction of the young is not superseded, but rather increased ; for knowledge without moral and religious culture is a power, which may be applied either beneficially or injuriously. It is the infusion of pious principles, which is the great object of a Sunday School Teacher's solicitude ; and wherever he looks around him, he beholds many children very suitable objects for Sunday Schools, who are at present in great danger of perishing for lack of religious knowledge. In most neighbourhoods there is a great deficiency of the means of both common and religious instruction, and we are persuaded that a minute and vigilant inspection of most parts of England would fully substantiate the absolute necessity of more extended exertions. In those places where SUNDAY SCHOOL UNIONS have been formed, the condition of the poor has been scrutinized, and a most lamentable and surprising deficiency of the means of education has been discovered. Even if a particular neighbourhood be blessed with sufficient means of education, it has been found that many adjacent towns and villages are in a very destitute state, of whose rising race it may be emphatically said " no man careth for their souls !" The poor, in many situations, are growing up ignorant of their duties to God and to man ; in a state of almost heathenish darkness, and exposed as a prey to all the baser passions of human nature without any counteracting principles. Surely every christian will feel desirous of rescuing his neighbours and countrymen from such an ignorant and deplorable state, and will anxiously inquire, by what means he may be made useful in dispelling this mental darkness, and introducing " the light of the knowledge of the glory of God, in the face of Jesus Christ "

To attain this desirable object, no plan appears so simple and so effectual as the establishment of Sunday Schools ; but alas ! who is there that will devise the means and promote the establishment of such institutions ? A Sunday School Union affords the only medium. The disunited efforts of pious individuals may produce several local benefits ; but it is by *the union* of many, that great and extensive plans must be carried into effect, and a general attack be made on the strong holds of folly and wickedness. Hence arises the necessity for the establishment of *Sunday School Unions in every District of Britain*, as the most effectual plan for removing the ignorance and depravity which every where prevail. Let the friends of Christ and of the young unite their efforts universally, and soon in every village and every hamlet, where ignorance has long maintained an undisputed dominion, the voice of instruction will be heard, the Sabbath will be kept holy to the Lord, the youthful poor will rise up to call the Redeemer blessed, and the hills and the valleys will re-echo the Saviour's praise, from the mouths of babes and sucklings.

The advantages, which flow from the establishment of Sunday School Unions, are too numerous to be all minutely detailed; we shall state a few of them for the encouragement of those who may be desirous of forming such institutions.

At the formation of a Sunday School Union, the public attention is directed to investigate the state of education throughout the district; and the leading object of the Society is to endeavour to supply this deficiency. When the Union is established, the natural inquiry at the several meetings of the Committee is—What places are destitute of Schools? And how can we supply them? Union furnishes both the plan and the means:—Individuals may form projects and suggest plans of extensive utility, but it is only by union that they can be carried into full effect, and become generally adopted. The tendency of Unions to promote the extension of Sunday Schools, is not merely theoretical: Happily in those Districts where these Societies have been established, practical experience has proved their beneficial influence; so that many thousands, and tens of thousands of children, who would otherwise have been immersed in ignorance, now rise up as evidences to prove the extensive utility of Sunday School Unions. The advantages of Unions have also been felt in Schools already established. They have led to an increase* in the numbers of Teachers and Scholars, to improvements in the methods of imparting instruction, to augmented zeal and activity in the Teachers; and thus they have advanced the general welfare of these establishments.

A Sunday School Union produces many advantages which can be attained in no other way. Great are the benefits which flow from mutual advice and assistance, in promoting the objects of Sunday Schools. Information is extended—useful plans and pleasing facts are reported—the general experience is rendered available to individuals—mutual encouragements excite each others zeal—mutual prayers ascending to the throne of grace, bring mutual blessings from the God of love. Every labourer in this cause must feel that he sometimes requires stimulating, that he is tempted to grow languid, and decline from his toils, and to fear that all his exertions have been futile, and may as well be discontinued; but by the mutual intercourse which a Sunday School Union establishes, his zeal is invigorated, his heart is warmed, and he is excited to go on, through every difficulty, labouring more zealously for the promotion of the religious interests of the rising generation.

In the Union Sunday School Teachers, there is no sacrifice of principle, no compromise of duty, no interference with the internal management of the several Schools. All discordant elements are banished, and union with Christ and with each other form the basis of the Association. Union, to be effective, must consist in

* The Hampshire Sunday School Union reported in 1811, 178 Teachers and 1743 Children, and in 1816, it had increased to 525 Teachers, and 5307 Children, and most of the other Unions have greatly increased their number.

something more than the name: the feelings must be deeply excited, the whole soul interested, and we must sincerely sympathize with each other in our joys and sorrows. We must gladly bear each other's burdens, and thus fulfil the law of Christ. We must blend the harmlessness of the dove, with the wisdom of the serpent, and evince our love to Jesus, to his cause, and to his people, by the ardour of our feelings, the energy of our conduct, and the amplitude of our benevolence.

Some Teachers may reason thus—"We are doing very well, why should we unite with others; we will leave them to themselves, while we restrict our attention to our own particular Schools." Alas! that a Christian should think of confining his affections and his labours within the narrow circle in which he moves; and that he should feel no fervid desire for the extension of the Sunday School system. We cannot help pitying and admonishing that individual Teacher who feels no anxiety to advance the general cause of Sunday Schools, and who refuses to unite with his fellow Christians in promoting, to as wide an extent as possible, the general diffusion of religious education. Is not such conduct unworthy the character of a Sunday School Teacher? If all who have engaged in this work had been of a similar mind, we venture to state our conviction that Sunday Schools could not have been extended so widely as they are at present. Let the contracted feelings of party spirit be now banished from our minds; let us meet together as Christians, and as fellow labourers, and "let brotherly love continue." *Why should not those unite in exertion here, who expect to unite in praise hereafter?* May the spirit of heaven, of unity, and of love, be more influential in the hearts and lives of all true Christians, and especially among those who are employed in educating the rising generation.

Sunday Schools have in a particular manner prepared the way for the operations of the Bible Society, and as all denominations unite in diffusing the Scriptures, they should surely join in bestowing the ability to read them, for the gift of a Bible to those persons who are incapable of reading it, would be like presenting the Warrior's sword to the feeble babe, who could not possibly grasp it: the untutored poor are unable to wield that mighty weapon, "The sword of the Spirit, which is the word of God." Let the friends of the Bible and of the youthful poor concur in their labours of love. Let a Sunday School Union be established in every neighbourhood, and we have no doubt that it will be found most delightful and beneficial. Sunday School Unions strengthen the bonds of brotherly love; they prevent languishing schools from declining, and lead to the establishment of new schools in situations which require them: They are eminently calculated to advance one of the best causes—the religious instruction of the young, by one of the best means—the pious and disinterested exertions of Christians; who, by union of strength, and division of labour, act with greater energy, and produce amazing effects. We are persuaded that if Sunday School Unions were universally established,

the beneficial consequences would be incalculably great to the present rising generation, and their advantages become perpetuated throughout future ages: but it is eternity alone that can fully develope the blessed results of Sunday Schools and Sunday School Unions.—Influenced by these sentiments, we should wish to impress every Christian mind with the great importance and urgent necessity of forming a Sunday School Union, and in order to promote this object, we shall endeavour to explain the means by which such a Union may be formed, and the rules suitable for its government. In this, and all our endeavours to promote the glory of God, and the best interests of the rising generation, may we esteem it our duty and our privilege to seek the divine assistance and benediction; exclaiming with the Psalmist,—“Let thy work appear unto thy servants and thy glory unto their children; and let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us: yea the work of our hands establish thou it.”

By Order of the Committee,

W. F. LLOYD, Masons' Hall, Basinghall-street,

R. JONES, 14, Long-Acre,

H. ALTHANS, 34, Nottingham-place, near Whitechapel-road, } Secretaries.

BIBLE SOCIETIES.

Third Number of Monthly Extracts from the Correspondence of the British and Foreign Bible Society.

(Concluded from Page 248.)

From the Second Report of the Swedish Bible Society.

A Bible Society is formed, and in operation, at Skara, for the diocese of that name. The Bishop has greatly contributed to its prosperity, by a most energetic, impressive, and pious Address to the inhabitants of every rank. Besides the general good accomplished by that Address, an eminent instance of success deserves to be recorded. The pious Rector of the Parish of Bellefors has been joined by *all his Parishioners* in establishing a Bible Association; and this Association is conducted with a zeal and vigour which have rendered it a blessing to surrounding places.

The Bible Institution at Askersand, a small town in the poor province of Nerike, has sprung up in a manner too remarkable to be passed over in silence. It was set on foot by one of the Lords of the Bed Chamber to the King; he is the very soul of it; and began by establishing a fund for it out of his own means, (500 rix dollars, banco, together with 100 Bibles, and 500 Testaments;) for he was aware that the inhabitants of that province were in general too poor, to hope for much by subscriptions. There is a sort of energy and influence in this Bible Society, which gives it a peculiar character. Your Committee have helped it to the utmost of their power; and may the God of all grace bless them, and every one, that, with a single eye to his glory, communicates the treasures of salvation to his fellow-mortals!

From the Rev. Robert Pinkerton.

ST. PETERSBURG, July 26, 1817.

On the 27th of April the Moscow Bible Society solemnized its Fourth Anniversary. The Archbishop Augustine pronounced an appropriate speech on the occasion, of which the following are extracts. After pointing out the invaluable privileges of those who enjoy the knowledge of the revealed will of God, and of the way of salvation through his Son, the Archbishop thus proceeds:—
 “But, alas, how many countries are there still into which the saving light of the Gospel has not yet been shed! How many nations still, who live in ignorance, and without Christ; aliens from the commonwealth of Israel, and strangers from the covenant of promise; having no hope, and without God in the world!—But, what do I say?—How many are there, even among those who confess the Lord Jesus, who are still ignorant of his doctrines! How many are still perishing with hunger for the word of God! How many are fainting with thirst, and cannot obtain those waters of life, of which, if any one drink, he shall never thirst! To satisfy these, is the sole object for which Bible Societies have been established. This is the only aim which men, animated by truly Christian love, have in view, in striving to disseminate and augment the number of copies of the word of God; not seeking thereby to promote any kind of self-interest, but solely, the glory of God, in the salvation of their neighbours. How sacred, how salutary, how pleasing to God must this Institution be!—And God himself hath borne witness to this; for he blesteth it in a remarkable manner.

“With what joy and gratitude do foreign tribes, as well as those of our own nation, sitting in darkness and in the shadow of death, and still unenlightened by the Gospel of Jesus Christ, receive the Book of glad tidings, when presented to them in their own tongues, by the most benevolent Bible Society!—Did I say, receive?—No;—they plead for it—they intreat and pray that the word of the Lord may be more and more promulgated among them; that the well-springs of Israel may flow into their deserts and solitary places. And what shall I say of the members of our own communion? Their holy and heavenly thirst, and ardent desire, to refresh themselves at the streams of celestial wisdom, the Bible Society, notwithstanding all its exertions, is still unable to quench. O Lord! Thou art desirous that all men may be saved, and come to the knowledge of the truth; we supplicate thee, that thou wouldest, of thine infinite grace, bestow upon us strength and means so to acquit ourselves in thy service, that all who hunger for the bread of heaven may be satisfied; that those who thirst for the waters of life may thirst no more!

“Perhaps, there may be persons who have taken offence at our Society. Let them alone. The Jews took offence at the Lord Jesus Christ himself. If they be offended, it is because they desire to be so; but with us the harvest is great, and we, who have gone out to labour in the field of God, will continue till the even-

ing. O most merciful God, once, in thy wrath against the pride of the inhabitants of the earth, thou wouldest not that they should be *of one language, and of one speech*, we supplicate thee, through the infinite merits of the humiliation of thy only begotten Son, who, for our salvation, became obedient even unto the death of the cross, cause, in our day, that the whole earth may be *of one language, and of one speech*—the speech of thy divine revelation !”

Extracts from the Report.

In your last year's Report, (2000 copies of which have been circulated in the Provinces, and in Moscow,) it was singly and clearly stated, that every Christian ought to be convinced of the divine origin of the Bible, or of the Books of the Holy Scriptures, in the Old and New Testament ; for in the Bible is contained the whole foundation of Christian faith, spiritual doctrines, heavenly revelations, and rules of Christian piety, which are profitable for all things, having the promise of the life which now is, and also of that which is to come.

The clergy still continue to show an example to all the other classes of the people. They call upon their flocks to come forward and take part in a work, which, from its nature, every one has a personal interest in. For the word of God is glad-tidings of salvation sent unto all men ; and hence it is, that in all conditions of life, from the meanest to the most exalted, promoters and protectors of this Institution are found.

The 27th of August, 1816, will, for ever, remain distinguished in the annals of the Moscow Bible Society. During the stay of the Emperor in this metropolis at that time, His Imperial Majesty was graciously pleased to express his great satisfaction at the labours of this Society, to the Members of the Committee, who were presented to His Majesty in the Kremlin Palace, by His Eminence the Vice-President. Copies of the editions of the Sacred Writings, published at the expense of this Society, together with a copy of your Reports, were presented on this occasion to the Emperor, and were graciously accepted by His Imperial Majesty, who expressed his great satisfaction at the labours and progress of the Institution ; and, at the same time, was pleased to declare, “ That he considered the establishment of Bible Societies in Russia, in most parts of Europe, and in other quarters of the world, and the very great progress these Institutions had made in disseminating the word of God, not merely among Christians, but also among Heathens and Mahomedans, as a peculiar display of the mercy and grace of God to the human race ; that, on this account, he had taken upon himself the denomination of a Member of the Russian Bible Society, and would render it every possible assistance, in order that the beneficent light of revelation might be shed among all the nations subject to his sceptre.”

The subscriptions and donations, during the year 1816, amount to 11,533 rubles, 63 copecks ; and the sales, to 34,600 rubles. The expenditure is 36,900 rubles. There remains in the treasu-

ry, 61,815 rubles, 95 copecks. The number of copies sold during the year, in different languages, is 6642. The number of copies given away, gratis, 315.—“Such intimations of internal joy and gratitude frequently appeared in those who received a Bible, gratis, that the most hardened and unbelieving must have melted down into tears at the sight, and been made to confess, that no worldly philosophy, no maxims of strict morality, could ever beget in the heart such gratifying sensations as those enjoy, of whom the Saviour said,—‘Blessed are they who do hunger and thirst after righteousness, for they shall be filled!’

Extracts from the Appendix to the Report.

1. *From Serapion, Archbishop Metropolitan of Kief. November 28, 1816.*

Verily it may be said, that every sincere receiver of the word of God, after reading the Report of the Moscow Society, and beholding the success, and the wonderful powers of the grace of our Lord Jesus Christ, manifested in this work, cannot but feel the sweetest joy and consolation in his soul, and give glory to the gracious providence of our Heavenly Father.

2. *From Mark Antonoff, Osip Dimitrief, and Theodore Kirilaff; Peasants in the Government of Cherson. September 3, 1816.*

We were informed, not long ago, by travellers passing through our village, that in Moscow, through the mercy of God, a pious Society had been founded for circulating, at low prices, and gratis, the books of the word of God, among Christians and unbelievers. On hearing of such a holy work, we shed tears of joy, and thanked the Lord God, our Father in heaven, for his mercy towards us, poor and unworthy sinners. We have collected among ourselves *twenty-five rubles*, which we forward to the Moscow Society humbly praying for *ten New Testaments*; and after paying for them, we desire, that New Testaments may be bestowed on the poor and unfortunate, for the remaining part of the sum.

3. *From a Peasant in the Government of Tomsk, in Siberia. March 6, 1816.*

Among us also, in this distant region of Siberia, it is now known, that the pious Bible Society in Moscow bestows the word of God on the poor and needy, gratis. Such a gift I have seen in the village of *Barn*, in the possession of a poor ecclesiastic, who is thereby made happy, and reads his New Testament with joy. Dare I, an unworthy man, in poverty, and tears, beg for a New Testament, gratis, also! Though I do not understand to read myself, yet my son can read, and hears the Holy Scriptures, when read in the Church, with pleasure. He will read to me the Gospels and the Epistles, and there I shall also learn to know, how the Lord God took upon himself our flesh, came into this world, lived among sinners, instructed them, suffered and died for us, and gave to us the Holy Gospel, that all men might know the way of salvation. I entreat the pious Bible Society not to reject my petition, but to bestow on me the Holy Scriptures, to rejoice my soul, and my whole household!

4. *From the Secretary of the Moscow Bible Society, to His Excellency Papcöff.*

November 20, 1816.

A NUMBER of noble youths have, here in Moscow, formed themselves into an *Auxiliary Bible Association*. They drew up a set of regulations for themselves, signed them, and commenced gathering subscriptions to promote the object of our society. In a very short time, these benevolent young people collected a very considerable sum, which they presented to our Treasurer, and prayed that it might be put into the treasury of the Moscow Bible Society. Is not this a pleasing instance of the success attending the dissemination of correct information of the way in which the object of the Bible Society may be promoted, even in the very centre of this ancient metropolis of our beloved country!—The ways of the Lord are wonderful.—His counsels are unsearchable?—One would need to behold all that is going forward, and to take an active part in it, in order to understand the astonishing success attending our weak efforts.

BURNING A WIDOW IN HINDOSTAN.

From Circular Letters, relative to the Baptist Missions in India.

Brother Peter, in a letter dated the 27th January, gives the following most affecting account of a widow burnt alive at Balasore. At the distance of 250 yards from my house, a milkman named Bhagivaree, an old man, died; his wife's name was Moongee, aged near fifty years. She has left two married sons and a married daughter. *Juya-huri-ghosa*, *Annoo*, a braghmun, and several others, came to my house to take me to the sight; I accompanied these friends to the place with the New Testament in my hand. She was a stout woman, I found her sitting on a bedstead near the corpse of the deceased, having around her many women and men; some of the women were sitting upon the bedstead. Some *vishnuvas*, accompanied by musical instruments, were singing the filthy songs of Radha and Krishna. The bedstead was in front of the house; her forehead was marked with vermillion, and strings of red flowers were hung round her neck. I approached near her, and my friends desired the crowd to give place and the drummers and singers to stop, which they did immediately. I asked her what she was about to do. She called out *Huri-vul*, and all the people uttered the same form of huzza. *Juya-huri-ghosa* desired them not to make a noise; that I wished to speak something to the woman, at which they became quiet again. I asked her where her husband's soul was gone; she said to *Vrinda-vuna*.* *Juya-huri-ghosa* and others desired me to demand some proof of her being a *suttee*; he advised me to take something in my hand, to close my hand, and then ask her if she could tell what it was, which if she could we might perhaps credit her words. I knew that this way of examination was not necessary, but to please

* A celebrated forest, the scene of Krishna's revels.

them who requested me, and to shew that her words were incorrect when she said that her husband was gone to Vrinda-vuna, I put my hand in my pocket, and took a *churoot*,* and then shut my hand and said, "if you can tell us what is in my hand, you are a *sutee*." She remained silent a quarter of an hour, anxiously considering; the crowd also paid great attention. At length she said, "You have a pice in your hand." *Juya-huri-ghosa* took the *churoot* from my hand, and showed it to her and to them all. She was ashamed, and all those who were encouraging her were ashamed too. She then said, that she was still unclean, but that when she went from bathing to the fire she would prove, that she had knowledge of things past and future. I told her I had no desire to examine her; but wished her well. *Juya-huri-ghosa* then requested me to preach to her. I opened to Acts, xvi. 28. I warned her, that to die thus would be an unpardonable sin in her, and that she ought to wait with patience until God removed her. For two hours I stood and exhorted her, frequently repeating the words of the Apostle, "Do thyself no harm:" if you die in this manner, you will for ever perish. I am a servant of God; I entreat you to return home. I spoke also to her sons and daughter, but it had no effect. She said, You come to change my mind; go away: and then desired the people to repeat *Huri-vula*, and sing. She gave a few flowers to *Juya-huri-ghosa* and others, and began to sing *Vrinda-vuna vasee, kuribe leela rashee*,† which she continued to repeat till she was like a mad woman; and her cruel relations persuaded her to embrace the flames. Alas! what could I do. I left her, but stopped among the crowd, and preached from Galatians v. 19, and returned home. An hour after we came home, I heard that the corpse was removed, and that the widow was going to the funeral pile. I accompanied *Juya-huri-ghosa* and *Narayuna Nayuka*, the native magistrate of Barubhatee, upon whose ground this man and woman had lived as tenants. We went, and found this woman on the way, a crowd of five hundred men urging her to the pile. I approached near, and entreated her again, "Do thyself no harm." She entered a tank to perform her ablutions; her daughter followed her, and took the mud from her feet, and put it on her own head. After bathing, the wretched woman came out of the water, and put on a red garment and a flowered cap, presented to her by *Bukuna Baboo*, a *Teligna* merchant; after which a *brahmun*, her *gooroo*, took milk, sugar, plantains, and rice, and putting them into her hand, she offered them to the sun, and then sat down, and distributed a few pice to the *brahmuns*, to each man one or two, which they took with the greatest eagerness; but no one cared for her soul, nor for her life, except her daughter, whom I saw in tears. They then dragged her to the pile, she holding a water pan and a coconut in her right hand. She was so-surrounded by the crowd, that had she wished to escape it would be impossible. Some laid hold of her hands, and

* A small roll of tobacco.

† That is, the dwellers at Vrinda-vuna will have heaps of pleasures.

others of her neck, and others of her waist, and thus twenty men held her, and more than a thousand surrounded her. If she had wished to speak, she could not have been heard on account of the noise. However we tried to speak to her, and the noise ceased. I said again to her, "Tremble for yourself; think what you are doing; repent; I am a servant of the true God. If you go into this fire, you will go from it into unquenchable fire. God forbids you, through my lips. I added, believe the word that I say, Jesus Christ is the only Saviour." She was like one intoxicated. I heard that she had been used to take *opium*, and that to-day she had taken, as her last, a large dose. She did not like to hear me. At this time, *Jaya-buri-ghosa* again tried to persuade her to show some sign that she was a *sutee*, but she declined. Now we saw the place, where a blacksmith's wife had died in the same manner. She walked three times round the pile with assistance, while her husband was burning, and offered rice, sugar, plantains and milk to the sun, and then threw the coconut and the pan of water on the pile, apparently much agitated, when her *gooroo* led her by the hand into the fire, and threw over her ghee, and rosin, and wood, and so the flame of fire rose so high that we who were near could not stand there, but were obliged to move. We returned home with sorrowful hearts, but the crowd, nearly five thousand, were laughing, and seemed as happy as though they had gained the greatest prize, in seeing this self-murder, the example of the son of perdition. O Lord, when shall thy gospel enter the hearts of these wretched creatures, that they may be saved from thy wrath!

CHRISTIAN PHILOSOPHY.

NEXT beyond the orbit of Mercury, is that of Venus: a planet, not so respectable for her magnitude, as for her beauty; arising from her brilliancy, the clearness, and the steadiness, of her light. A very accomplished astronomer observes that "Venus is the brightest when she is about 40 degrees removed from the sun: at which time, only a fourth part of her lucid disk is to be seen from the earth. In this situation, Venus has been many times seen in the day-time; and even in full sun-shine. This beauty and brightness of Venus are very admirable; who, having no native light of her own, and only enjoying the borrowed light of the sun, should yet break forth into so great a lustre, that the like is not to be observed in Jupiter, nor even in our moon, when she is in the same elevation from the sun. It is true, the moon's light is (to our view) much greater, on account of her apparent magnitude, than that of Venus: yet it is but a dull, and as it were a dead light; which has nothing in it of the vigour and briskness that always accompany the beams of Venus."—Thus should the ministers of Christ shine with gospel light, derived from him; and irradiate the visible church, with the purest and most vivid beams of celestial truth. In allusion to this part of their character, our Lord styles his messengers, the light of the world, the candles in

the midst of the churches, and the stars which he holds in his right hand. In point of steadiness and of consistency, and of communicativeness to others, they should resemble the suns, or fixed stars; which never deviate from their spheres, but impart unwavering and unremitting light to all around them. In point of zeal, and activity, and of indefatigableness, in their holy calling, they should like the planetary globes, without cessation and without weariness, pursue their shining course; and, conformably to the maxim of Julius Cæsar,

Think nothing done, while aught remains to do.

In this respect, Venus is a pattern, both to ministers, and to private believers. She rolls round the sun in about 225 days, which constitute her year; and at the rate of 70,000 miles an hour: which exceeds the velocity of the earth's annual motion, by about 10,000 miles an hour. Thus this exemplary planet connects the most pleasing graces of lustre and delicacy, with all the ardour of diligence and rapidity: like some elegant and industrious lady, who crowns the charms of personal beauty with the still more valuable services of domestic housewifery.

Besides her yearly tour around the sun, it is more than probable that Venus performs a regular revolution about her own axis. From the *maculae*, or spots, which, in the years 1665 and 1666, Cassina and Campani discovered on her surface; those two philosophers have ascertained the reality of her diurnal motion: which diurnal motion she accomplishes in about 25 days: so that one of her days is equal to 23 of ours.—One duty should not be permitted to supersede another. There are personal duties which we owe to ourselves; no less than relative virtues, which we ought to exercise toward our neighbours. Connect the two together in your own practice, and you will exhibit a moral exemplification of the harmony with which Venus and the other moving spheres accomplish their compound, (that is, their annual and diurnal) rotations, without any shadow of competition or interference.

“ On their own axis as the planets run,
Yet make at once their circle round the sun;
So two consistent motions act the soul:
And one regards itself, and one the whole.”

But be it carefully remembered, that, as the sun is the ultimate and common centre of all the planetary movements: so we shall never be able to discharge our various personal and social duties, acceptably to God, in spirit and in truth, until his glory is the grand and sole end of all the works and duties we perform whether immediately referable to ourselves or others. “As unto the Lord, and not (merely) unto men,” least of all for the pleasing or aggrandizing of that wretched thing called self; may stand as the universal motto, to every virtue that is truly Christian and evangelical.

Venus, though so justly admired for her beauty, and celebrated for her lustre, still has her dark side. When this is turned toward

our earth, her rays are no longer beheld, and she herself becomes invisible.—As each believer, shine he ever so brightly, is, at present, sanctified but in part; need we wonder, if, on some occasions, the splendour of his gifts, and the radiancy of his graces, suffer a temporal eclipse? At such times, let our candour and forbearance have their perfect work. After a certain period, Venus will emerge from the shade, and beam forth in all the loveliness of her usual lustre: and when the declining saint has sat his appointed time in darkness, the Lord will again be a light unto him. Happy is that benighted soul, whose faith (for it is the peculiar business of faith's eye, to see in the dark) can pierce the gloom; anticipate the return of day; and long for a final approximation to the Sun of Righteousness, in that world of glory, where no more cloud nor darkness shall obscure our views, tarnish our graces, or damp our joys for ever.

The solar light and heat, on Venus, are estimated to be four times greater than on the planet inhabited by us. Why? Because her distance from the source of both, is considerably less than ours.—In like manner, bright evidences, and warm experiences, of our interest in Christ, and of the work of his Spirit upon our souls, are generally the blessed consequences of living near to God, and of walking closely with him, in all holy conversation, prayer, and watchful godliness. The joy and liveliness of grace (though not grace itself) may be sinned away. Spiritual comfort is a tender plant, and requires much delicacy of treatment. To be triumphant and alert in the ways of God, you must take equal heed of wandering, and of slumbering.

Venus's orbit, or path of rotation, is for the most part, extremely regular: hardly any point of it being more remote from the sun, than another. Hence this planet is remarkable for always preserving nearly an equal distance from that luminary. Similar is the experience of some believers. They enjoy, rather, an even and settled peace, than any exuberant overflowings of consolation. Their habitation is, mostly, on the middle region of Mount Tabor; instead of being now elevated to the summit, and anon turned down into the valley below. The manner is not always exactly the same, in which the Holy Spirit trains his disciples to a meetness for their heavenly inheritance. Like a judicious and careful tutor, he wisely and condescendingly adapts his modes of instruction, to the genius, and to the particular improvement, of each individual pupil: until, having taken their appointed degree in grace, they ascend, one by one, to their glorious home above.

Venus is, in size, somewhat less than our earth; and yet contains about the same quantity of matter, though in a smaller compass. In other words, the body of Venus is denser than that of the earth, as being so much nearer to the sun. Appearances are not the invariable standard of intrinsic worth. Our globe, which is undeniably larger, or occupies more space, than Venus, is not more wealthy, in constituent particles, than she. Her's lie closer together than ours; and therefore make less show. Ours are less compact or

compressed than her's, and therefore swell into a greater visible magnitude.

It is probable that Venus, like Mercury, has no attending satellite, or moon. Cassini, indeed, in the last century, thought he had discovered one: but he seems to have been mistaken. Venus's vicinity to the sun seems to render the services of such a companion unnecessary. Just as, in the world of the blessed, the saints will need no ministry of the word, nor other means of grace; because they will then walk in the light of the Lamb, and with open face behold the glory of the Lord. [Toplady.]

EDUCATION SOCIETY.

EXTRACTS

From the Constitution of the Education Society for People of Colour in New-England.

Impressed with the vast importance of the Christian Ministry, as connected with the conversion of sinners, and the edification of the church; and desirous to furnish to young men of piety and talents the means of acquiring an education, with a view to extend their public usefulness; we do hereby associate and adopt the following Constitution:—

ART. 1. This Society shall be styled the Education Society for the People of Colour in New-England.

ART. 2. It shall be composed of all such persons as pay into its funds one dollar annually.

ART. 3. The object of this society shall be to afford the means of education to all such young men of colour, of any denomination, as shall furnish to the churches of which they are members, and to the Executive Committee hereafter named, evidence of their personal piety, and call to the work of the ministry.

ART. 4. The Society shall hold an annual meeting at Boston, on the first Wednesday in Oct. at 10 o'clock, A. M.

ART. 5. At every annual meeting, the Society shall elect fifteen Trustees.

ART. 6. Every Church, or Auxiliary Society, which shall contribute the sum of twenty dollars annually, shall have the right of appointing an additional Trustee.

ART. 7. Every person who shall contribute the sum of twenty dollars at one time, shall be a member for life; and every person who shall contribute the sum of 50 dollars at one time, shall be a Trustee for life.

ART. 10. At the annual meeting of the Trustees, they shall elect by ballot, an Executive Committee of seven persons and a Treasurer, who shall be ex-officio, a member of the Committee.

ART. 12. The Executive Committee shall appoint their Chairman and Secretary; shall receive applications of candidates, and judge of their qualifications; shall determine the instructors to be employed, and the time which the candidates shall devote to study: and shall manage the concerns of the Institution. They shall an-

nually expend the amount received, if a sufficient number of approved candidates make application; and render an annual report of their proceedings to the Board of Trustees.

ART. 13. The Executive Committee shall meet semi-annually, at such time and place as they agree upon; and oftener, if called together by the Chairman.

The following gentlemen having been requested to meet at the house of the Rev. Mr. Paul, Boston, Nov. 4, 1817, were there notified of their appointment to act as the Executive Committee of the above mentioned Society.

Rev. Thomas Baldwin, D. D. Rev. John Codman; Rev. Daniel Sharp; Rev. Sereno E. Dwight; Rev. Richard S. Storrs; Rev. James M. Winchell; Rev. Thomas Paul; The Rev. Dr. Baldwin, was chosen *Chairman*, and R. S. Storrs, *Secretary*.

COMMUNICATED FOR THE CHRISTIAN HERALD.

Extract of a letter from Thomas Bosworth, missionary teacher at Port-au-Prince, to his friend in New-York.

"I am happy to hear that the cause of liberty is gaining ground in America; that the advocates for slavery are decreasing. The little observation that I have made of men of colour convinces me they are our brethren, possessing every faculty of which we can boast; and are as capable of filling important situations of life as ourselves, if they are permitted to enjoy the same advantages.

To what do they owe their present degradation? What has so contracted their minds?—I do not hesitate to answer—it is the imposition of slavery. Among the few children I have had under my instruction here, I do assure you they have made more improvement than any I ever knew in England; and this seems to be the general character of the blacks who have had equal advantages with ourselves.

Nov. 18, 1817."

New Auxiliaries to the Amer. B. S.

"The Cumberland B. S." (in Sumner County, Tennessee,) 20th September, 1817. Mr. John Allah, Secretary.

"The Female Aux. B. S. of the town of Westchester and its vicinity," (New-York,) 5th November, 1817. Miss Mary Wilkins, Secretary.

"The Watertown Aux. B. S." (Connecticut,) recently formed. Rev. Uriah Gridley, President; Mr. Benjamin De Forest, Sec'y.

"The Franklin B. S." (Pennsylvania,) 11th November, 1817.

"The African B. S." (of New-York,) Rev. William Miller, President; Charles Carter, Sec.

SUNDAY SCHOOL NOTICE.

The superintendents and managers of Sunday Schools throughout the United States are respectfully informed that the Anniversary of the Sunday School Union Society will be held in this city on the first Wednesday in May next. As the system has, under the good Providence of God, spread to almost the extremities of the Union, the Society are very desirous of collecting every interesting fact respecting their establishment, progress, and present state. Managers and superintendents are therefore earnestly requested to transmit such facts as are within their power, so as to arrive in New-York by the first week in April, in order that they may be inserted in the annual Report.—The letters to be directed to the Secretary.

By order of the Board,

New-York, Jan. 13, 1818.

G. P. SHIPMAN, Sec. pro. tem.

Editors of papers in every part of the Union who are friends to the uneducated poor, are requested to give this an insertion, and let such Editors look for their reward in the good which may be produced, and in the approbation of the friend of man.

FOR THE CHRISTIAN HERALD.

Lines addressed to the members of the New-York Juvenile Hindoo Society.

Little band, thus early enter'd
On the list with Jesus' friends,
In him all your love be center'd,
On him all your hopes depend.
While your hearts, now fraught with
feeling,
Prompt you to the generous deed,
May the Lord, his love revealing,
Give the precious grace you need.
While the blessed volume giving
To the destitute and poor,

May you, by its precepts living,
Make your own salvation sure.
But oh! beware the guilt and danger
Of an idle, vicious choice,
While you give the Hindoo stranger
Means to hear instruction's voice.
Let not those who share your treasure
Pass you by in wisdom's ways,
And may that love which knows no
measure
Guide and bless you all your days.

H Y M N,

Sung by the Children of the St. George's (England) East Methodist Sunday School, at the Sermons preached for the benefit of that Charity, on Sunday 28th August, 1814.

FATHER! unseen by mortal eyes,
Eternal Lord of earth and skies!
Thy name we bless, thine aid implore,
And, prostrate at thy feet, adore.
From vice and ignorance away
Thy mercy calls, and we obey;
Gladly from sure destruction flee,
To know, and love, and worship Thee.
Yet how shall babes approach thy
throne
And all their wants to Thee make
known?
Though short our words and voices fall,
Jesus is there, and knows them all.
He deign'd to be a child below,
And died to rescue us from wo;

His hands were open to caress,
His lips the little ones to bless.
By his command thy servants came,
Like brands, to pluck us from the flame;
And teach us in our youthful days,
To read thy word, and sing thy praise
Beneath thy never failing care,
Protect our souls from Satan's snare;
Through life, O Lord! be ever nigh,
And save, Oh! save us, when we die
Prolong our benefactors' days,
'Till every child shall shout thy praise.
'Till the wide world thy sway shall own
And bow to thee, the Lord, alone!